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The METHODIST WOMAN

September 1941

H. Armstrong Roberts

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By MRS. J. D. BRAGG

Presidents of Jurisdictional and Conference Woman's Societies of Christian Service 6

THE METHODIST WOMAN

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MRS. GEO. W. KEEN, Publication Manager

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

Who's Who

Our cover page presents a picture of the harbor of Singapore. See article on page 18.

- **Mrs. J. D. Bragg, president of the Woman's Division of Christian Service.**
- **Mrs. S. W. Rosenberger, member of the Woman's Division of Christian Service, and a member of the Spiritual Life Committee of the Wesleyan Service Guild.**
- **Mrs. Otis Moore, executive secretary for India, Burma, Malaya.**
- **Marie Hoge, deaconess at the Church of All Nations, Los Angeles.**

PUBLICATIONS

for the Observance of the

Week of Prayer and Self-Denial

October 27-31, 1941

1. A booklet of program materials suitable for three services. This booklet contains the following: Material for a talk on the need for Medical Equipment around the world; material for a talk on the need for a Convalescent Home for Negro children in Jacksonville, Florida; a worship service on ministering to physical needs appropriate for use with the materials for the talks suggested above; material for a talk on the need for increasing the Retirement Fund for Deaconesses, and an appropriate worship service to accompany the talk; material for a talk on the need for Christian Literature in Foreign Lands, and a worship service on the printed word. Price, 10c each, postpaid.

2. A booklet containing worship materials suitable for use in an All-Day (or part-day) Retreat to be held during the Week of Prayer observance. Price, 25 for 25c; 50 for 40c; 100 for 65c, postpaid.

3. A colored poster to be used in the vestibules of local churches, calling attention to the observance of the Week of Prayer and Self-Denial. Price, 5c each; add 3c for mailing.

4. Gift envelopes for the Week of Prayer offerings. Price, 100 for 20c.

One copy of each of the above materials will be sent free to each local society by conference officers; additional copies are available at the above minimum prices.

This material will be ready by September 15, 1941. Orders may be placed now. Send to

LITERATURE HEADQUARTERS

420 Plum Street
Cincinnati, Ohio

The Methodist Woman

Retrospect

By Mrs. J. D. Bragg

THERE is something thrilling in the very thought of completing a year in any great adventure. As we approach the end of the first twelve months of the activities of the Woman's Society of Christian Service, we find ourselves eager to indulge in a bit of retrospect.

We have passed through a year of organization, electing officers, adjusting ourselves to new methods with new associates in a great task. Through all of this we have endeavored to keep close to the Higher Power, without which all will be naught, lifting ourselves above the petty things which might disturb, to the high objectives given to consecrated Christian women in tragic days in the world's history.

It has been a rare privilege to contact personally thousands of Methodists during this year in meetings of various kinds—jurisdiction, conference, district, local societies, ministerial conferences, schools of missions—and great has been the interest and enthusiasm for the development of women's work in the church. Never has such opportunity come to any group of women.

Our Society has continued to serve the local church according to the needs. There has been no decrease in interest or work at this point.

The educational program through regular meetings and study groups has moved along with effectiveness. Our printed materials, including our two fine magazines, have met with splendid response. We are proud of our secretaries and editors who not only keep posted on world trends, but who ever endeavor to keep in mind the requirements of organizations in both town and countryside. Literally millions of pages of printed materials have gone out from our own Publication Office.

We have met with unusual situations on the foreign field because of world conditions, and in the home field the defense program has affected our work in practically every section of our country, from Alaska to Florida. Our administrative secretaries and officers have been wise and diplomatic in handling delicate situations, and our missionaries and deaconesses are living up to expectations as stateswomen in coping with new and difficult situations.

We have been inspired by the great mass of women (and men) who have attended the meetings held across the country in behalf of our Society. The spiritual atmosphere has been most encouraging. Many times the churches were not large enough to hold the crowds and overflow meetings have been necessary. Church caretakers have stated that the seats in the gallery had been dusted for the first time since Easter!

It has been a privilege to represent the Society in interdenominational meetings and assist in securing representation of Methodist women on great councils and committees through which a united approach is made to solve problems and meet opportunities for Christian service.

Contacts have been made with co-workers in other lands, through the World Federation of Methodist Women and we have been better able to understand each other's problems. There is a common bond through prayer to the Heavenly Father.

Our financial returns thus far have been good, and we anticipate that every society will run true to the tradition of our merging bodies and more

than meet their obligations. We urge societies to report the giving to local work and community objectives. Some have hesitated to do this, but it is really not fair to the women not to report their activities. We are confident that a statement of the *total* work of Methodist women will give a needed inspiration to the whole church.

Words are inadequate to express personal appreciation for the many courtesies shown in scores of meetings during the past months, and not forgetting the Mississippi Conference which made the President of the Woman's Division of Christian Service a Life Member! The pin is worn with justifiable pride. All of this is recognized as an expression of love for a great organization through which we unite our prayer, service, and gifts for the betterment of a needy world.

There are new and untried paths before us as we look into the coming year. We must strengthen where we have found weak points in our organizational and educational procedure. This can be done through co-operation with and confidence in our leadership, as we share in developing methods and plans. A survey will show that probably not more than 50 per cent of the women in your church are members of the Society; what of the other 50 per cent?

The employed women are finding new interests through the Wesleyan Service Guilds and valuable contacts are made with students because of the interest of local secretaries. We have the privilege of carrying forward a great co-operative missionary-education program for the youth and children of our church through the plans which are just released. Let no woman withhold her influence and active participation in these plans because they are not according to those with which she has been familiar during past years! We are depending upon the secretary of Young Women and Girls' Work and the secretary of Children's Work to measure up to their opportunity during the coming year.

The spiritual life of the women of the church should be cultivated to even greater extent. "Practicing the Presence of God" should be *more* than a slogan in daily living. Continued study brings renewed understanding of the avenues of service opening before us.

This message is written during a pause in a motor trip which has covered hundreds of miles through fields laden with grain, hills rich in minerals, orchards burdened with fruits, cities with great factories running on long schedules, villages growing into cities almost overnight with incoming soldiers and workers, trains loaded with coal and other products to make the wheels of industry move. Among all of these material resources moved the men and women who are responsible for the production, distribution, and use of these products. Some worked as if a great objective lay before them, others were more or less mechanical, but all bore some marks of their profession—the farmer, the miner, the factory worker, the engineer, the soldier.

All of this brought to our minds something of the great spiritual resources at the command of Christian people today, of the men and women who should be moving about with the marks of *their* profession upon them. Not mechanically, but with every sign of the great objective which should be theirs. Someone has well said that the church must prove to the world today that there are great principles given to us through Christian teachings which *can* save the world gone mad with destructive forces.

My hope and prayer for the women of Methodism is that they shall rise to the heights of their calling in this hour and go out to bear the marks of their profession, that of members of a great church, of a great Society, and above all children of a great Heavenly Father.

To Belong

"A woman may become a member of the Woman's Society of Christian Service by giving prayer, service, and a regular contribution of money."—*The Guide.*

Prayer? To Thee, who agonized for my atonement
In far Gethsemane,
To bring Thy kingdom in my heart,
My home, my generation, my prayer shall be.

Service? O Christ! Who cleansed and healed,
And helped the weary world both then and now,
Let me serve these, my brothers, and Thy children,
That through my love for them, they too shall bow.

My goods? For Thee, who gave Thy all that I
Might share in Thy great Father's love;
Can I bring less than my poor mite,
To honor here on earth who lives above?

Time? O Lord, a thousand years are but a day to Thee.
My time is Thine,
And I can spend this hour each week with Thee.

—Effie D. English
John Tarleton College, Stephenville, Texas

One Year Ago

JUST ONE YEAR AGO THE METHODIST WOMAN made its first visit to your home and to your church. Just one year ago your local church woman's society closed out its work and you organized the new Woman's Society of Christian Service along the pattern laid down by the General Conference of The Methodist Church. Districts, conferences, and jurisdiction groups followed. It has been a year of organization, a time of laying down new tracks that the train might run smoothly and on schedule. Sometimes we have been weary with organization. We, in the headquarters building have been weary with building. In the midst of dictating or writing an editorial, the telephone man has come and established a tentative line for us. Then some new bookcases have been built in our offices. We stop and make plans for all of this. Then we sigh! For we know that the telephone line must be made permanent and the bookcases must be painted. But we have gone along. The mail service has kept going. Your letters have come to headquarters and answered as promptly as possible. Yes, we have all sighed with the mechanics of it all. But through it all we have come to realize that certain things are true of this organization, that it is beginning to function smoothly; that the work of the local church, the work in the homeland and across the seas has been going on "as usual without interruptions"; that there are more women in this new organization than ever before; and that a spirit of enthusiasm prevails across the country.

AS we thought of this issue of THE METHODIST WOMAN and realized that, as yet, Methodist women have not had the opportunity to come together in one great group across the country, it seemed to us fitting that this issue portray some of the successes in conferences. So we have asked the Conference Woman's Society presidents to sum up in one sentence for us the outstanding thing which has happened in their conference this year.

"In aspiration, like the granite hills and mountains, the loyal women of our conference are striving to build a firm foundation for their organization," writes the president of one Conference Woman's Society of Christian Service.

Then, "the success and enthusiasm of the Woman's Society of Christian Service in our Conference are a constant source of surprise, even to those who were optimistic from the beginning," phrases for so many of us the experience which we have had in local church and conference. We did not believe it could be done, perhaps rather we did not quite have the faith to believe it could be done!

We have also had the experience of another conference president, who writes, "For the first time in our Conference, women of all ages are united in one organization, working together prayerfully and enthusiastically for one purpose, the growth of the spiritual life of its own members and the building of the Kingdom at home and abroad."

This conference president writes with pride (and we are proud of them, too): "In striving to solve our problems and study the total enterprise of the church, the women of our conference have been drawn closer together in a beautiful fellowship. The most encouraging thing is their eagerness for a deeper spiritual experience. Our financial report is the best we have had in several years."

And still, in another conference, the president sends their motto, which might be adopted by every conference:

"Praying together
Working together
Paying together"

Others give as the outstanding achievement in their conference: Deepening of the spiritual life; enthusiasm; more women (young, old, students) reached; spirit of unity; increased organization; a deep desire to learn; organization of districts; helpful conference meetings; increased funds for all purposes; and the establishment of new conference work.

We bring to you in this issue the pictures of these women—presidents of the Jurisdiction Woman's Societies of Christian service and the conference presidents within each jurisdiction. We hail these leaders to whom local women have looked for guidance and effective leadership this year.

EDITOR.

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Mrs. Joseph E. Davison
New England

Mrs. Harold Holehouse
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Mrs. E. J. Sullivan
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New Hampshire

Mrs. A. C. Brady
New Jersey

Mrs. Philip S. Watters
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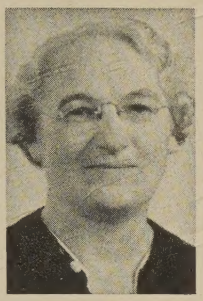
Mrs. Frederick B. Newell
New York East

Mrs. Alfred Townley
Newark



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Pittsburgh

Miss Henrietta Gibson
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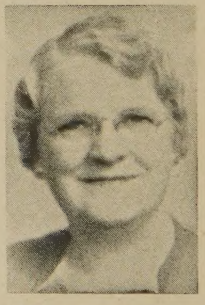
Mrs. J. T. Feaster
Florida



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Kentucky

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Mrs. Homer Tatum
Memphis

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Mississippi

Mrs. W. C. Chadwick
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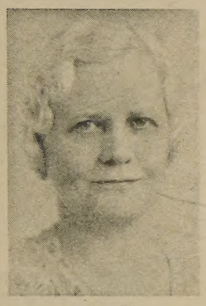

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Mrs. L. L. Hardin
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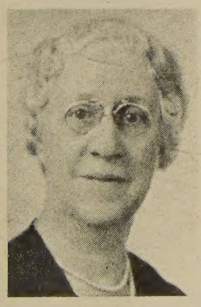

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Mrs. Frank G. Bell
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Mrs. C. C. Weaver
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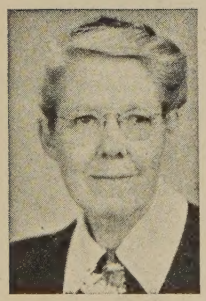
Woman's Society of Christian Service

Mrs. J. N. Rodeheaver, President



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Illinois

Mrs. O. W. Fifer
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Mrs. O. T. Martin
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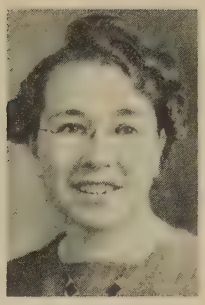

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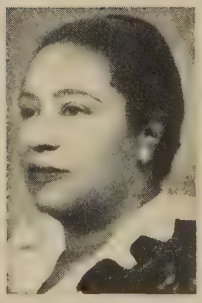

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A Meditation *"Hang Out Your Lights"*

By Mrs. S. W. Rosenberger

In New England, in the early history of our country, lighted lanterns were hung at night in the church steeples, and others in front of the dwelling houses. As the first shades of night were covering the last golden rays of sunshine the watchman would start on his rounds calling, "Hang out your light," and by those lights the weary traveler was guided on his way.

It seems to me that never in our lifetime has the call been so imperative to "hang out your light," Christians, as it is today. Every man who calls himself Christian takes upon himself the name of Christ, but unless he takes up the challenge of Christlike living that goes with it, he takes that name in vain. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

In our modern world we have reduced God, once the Almighty One, to a secondary place. We Christians must once more confront the world with a faith in the belief that God *is* the Ruler of the universe, and we must give him his rightful place in our affairs. We must again believe and teach that faith in God is the most fundamental thing in the world. Faith, hope, and charity transcend all earthly wisdom. Love thy neighbor as thyself embraces all laws, incidentally all wars. This inclusive religion that takes God into account in everything is to my mind the profoundest need of our world today. But true, consecrated living does not just happen. "Seek and ye shall find, knock and it shall be opened unto you, ask and you shall receive." There must always be first the quest, and we must not think of possessing the riches of heaven without a readiness to pay the price in hard thinking, in glad giving, in consecrated doing. Someone has said, "A hundred scoffers outside the church do not do as much harm as ten people inside the church who quote promises which they seem unable to believe, and say commandments which they seem unwilling to even try to keep."

Are we afraid to trust him? Read the words of that great servant of God, David Livingstone, on one of his rare visits to his homeland, as he stood on the platform at the University of Glasgow, addressing a large body of students. "Would you like me to tell you what supported me through all the years of exile among people whose language I could not understand and whose attitude toward me was always hostile and uncertain? It was this, 'Lo, I am with you always, even unto the ends of the earth.' On those words I staked everything and they never failed." In the midst of a world struggling to find a way out of the horrors of war, a world which looks to superior armaments and to material things to relieve its anxiety and pain, a world which sees God dimly—if at all, we need to let our light of faith shine out with renewed luster. "I know him in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The world is looking so hopefully today to the followers of Christ for this simple declaration of our faith. Dare we fail them? Hang out your lamp of faith!

There are many places in Holy Writ that admonish us if we accept the Christian way of living we are expected to enter into active service. "Ye are the light of the world, let your light so shine—" "Lovest thou me, then feed my sheep." But before we can serve effectively we must have a vision of the needs of the world. Mrs. Browning has said so beautifully:

"Earth's crowned with heaven,
And every common bush afire with God,
But only he who sees, takes off his shoes,
The rest sit round and pluck blackberries."

Open our eyes that we may see the affliction of thy people and hear their cry and know their sorrows, then we shall be ready to serve. Service is not to be an incident of our Christian living, it is to be its law!

"The law of a king is service, and the kingliest serve the most,
Then you, who are sons of promise and of royal lineage boast,
Get under the common burden, go help the suffering ones;
And win the royal guerdon, the thanks for work well done.
For the suffering are numberless, the sorrowing are an host,
But the law of a king is service, and the kingliest serve the most!"

(*Continued on page 26*)

Malaya

By Mrs. Otis Moore

THE first reaction of a Methodist visiting Malaya is astonishment. He remembers the peninsula on the map like a stout club that has just given Borneo a big slap and is striking at Sumatra to line it up with Java. He knows that Singapore at the club's tip is Britain's chief naval base east of Suez, one of the great outposts of the empire, crossroads for sea-borne traffic for the entire world. The churches? He doesn't know about them. And now here they are, beautiful buildings packed with worshipers, and always somewhere near a big thriving school. Of the five and a quarter million people of Malaya, about two fifths are Chinese, not quite two-fifths are Malays, the other one fifth are three fourths Indian and one fourth immigrants from the neighboring islands. Europeans and Anglo-Indians combined make up about one per cent of the total. There is a scattering of people from just anywhere on earth.

The Malays are Mohammedans and among them there is as yet very little mission work. The Methodist Church has grown most largely among the Chinese and the Indians and chiefly through the means of its remarkable schools. The central idea of Methodist mission work in Malaya is that the schools build up the churches and the churches mold the schools.

The Woman's Division of Christian Service is responsible for seven Grant-in-Aid Schools in which there is a total enrollment of 3,826 girls. These Schools are generously supported by government grants, follow the government curriculum, and use English as a medium of instruction. They carry on their sessions in the forenoons, and in the afternoons an entirely different group of girls come in to use the same building and equipment for what is known as a Continuation School. These schools are a private enterprise supported by the church and they enroll a total of 1,407 girls. In co-educational schools of the Division of Foreign Missions there are 917 girls enrolled, which brings the total of girls in this great series of Day Schools to 6,150.

Every one of these girls has a chance for a thoroughly sound education, for our Schools stand at the top scholastically. And everyone is definitely exposed to Christian teaching by precept and example. The Schools are closely tied to the churches, and those pupils who come from Christian homes naturally go to Sunday school, join the Young People's group, grow up in the church. The non-Christians —and they are the majority—get to know about Christ, and many find him as their own.

An even closer Christian touch is possible in the hostels maintained in connection with most of the girls' schools. Those who live at these hostels

The city of Singapore, seen from the river

Fairfield School,
Singapore, Malaya

are either orphans or girls whose homes are too far away for them to attend a Day School. The head of the hostel trains her girls in Christian living, and prepares them for Christian home-making.

In the churches where English is spoken, missionaries are responsible for the religious training and fellowship for the women and girls. In the June number of THE METHODIST WOMAN, Mrs. Edwin Lee, wife of the bishop, gives a stirring account of the Woman's Society of Christian Service in these churches. Where the vernacular is spoken, trained Bible women and pastors' assistants do a similar sort of work. The Sunday school and choir, the various organizations of women and young people, all need the help of our missionaries and national workers. It is the unfailing rule that every missionary, even the busiest principal, must have a regular church job.

A new development is the union of Eveland Seminary, the women's training school for Christian workers, with the Jean Hamilton Seminary for men, to form the Malaya Methodist Theological College. As the new institution grows it hopes to give on a college level the very best in theory and practice, in order to produce pastors and lay workers qualified to lead the great, growing church fed by the stalwart folk trained in our schools.

Now for a tabulation of our Grant-in-Aid Schools, Continuation Schools, and Hostels. Begin at the north, 400 miles above Singapore, and go right down the map. But please do not forget that the numbers mean live girls, mostly Chinese girls, black-haired, shiny-eyed, eager to live and serve.

City	Grant-in-Aid School		Private School	Hostel	
Penang	Lindsay,	603	202	Winchell Home,	42
Taipang	Lady Treacher,	349			
Ipoh	Anglo-Chinese,	456	169	Hostel,	13
Sitiawan			111	Hostel,	23
Kuala Lumpur	Methodist Girls',	660	147	Holt Hall,	42
Malacca	Methodist Girls',	366	61	Shellabear Hall,	99
Singapore	Methodist Girls',	815	405	Nind Home,	68
Singapore	Fairfield	577	312		
Singapore				Theological College,	16

WORLD FELLOWSHIP, OCTOBER 5

What is the real meaning of World Communion Sunday? A few years ago the Presbyterian Church inaugurated the custom of using the first Sunday in October as a time for the simultaneous observance of the Lord's Supper by the churches of their own communion in every land. Behind it was the thought of a world-wide Christian fellowship crossing all national boundaries and binding in one all followers of Jesus of whatever race. It was a proclamation of unity in Christ.

The idea appealed to others besides Presbyterians. The Federal Council, through its Commission on Evangelism, undertook to recommend this observance to all the churches. The Methodist Commission on Evangelism is promoting the plan within our own denomination. This year, more than ever before, Christians of many names and in all parts of the globe will be partaking on the same day of the emblems of our Lord's sacrificial death for every man.

This conception of the world-wide Christian fellowship inevitably leads in these months of world-wide suffering to the thought of world-wide help. If our fellowship is real, it issues in brotherly sympathy and brotherly action. While we thank God for the tie that is slowly bringing together in one all things in Christ, we must seek to speed the unity of feeling and the mutual helpfulness of the family of God by deeds of love.

It is for this reason that the Methodist Committee for Overseas Relief is asking that on October 5 special prayer be made in the services of all our churches for the needy, the homeless, the hungry, the despairing brothers and sisters across the sea.

Let us pray!

HERBERT WELCH.

We hope that all Methodist women will co-operate with their pastor in the observance of this day.

Christian Social Relations and

Special Leadership Training Projects

METHODIST WOMEN have been to school this summer. One is constantly surprised at the eagerness to learn of the new program. As one conference president expressed it, "The unlimited capacity of the women for information, and more information, and their unbounded enthusiasm for the new organization, is amazing to me."

A brand-new venture has been tried in many of these schools—seminars on Christian Social Relations and Local Church Activities. Space limits us from describing more than two of these great projects in this issue, but the work done in these two reflect the type of procedure which has been followed across the country.

Mrs. G. W. Hummel, of Bowling Green, Kentucky, reports for the Lincoln Leadership Training School, held at Lincoln Ridge, Kentucky. Along Kentucky highways, on the afternoon of June 29, 1941, busses, cars, and taxis were bringing Negro women from all sections of Kentucky, and from many sections of Ohio, to Lincoln Institute. This School is a joint project by Methodist women of the Louisville and Kentucky Conferences. The two conference presidents, the two conference secretaries of Christian Social Relations and Local Church Activities, and two other women of the conferences, composed the committee.

Attendance at the school is made possible by the awarding of scholarships furnished by societies, zones, districts, or individual women, to recognized leaders of women in the Negro churches.

For the past two years, upon invitation of the joint committee—the Woman's Synodical of the Presbyterian Church U. S. in Kentucky and the State Christian Mission Board—have co-operated to the extent of selecting and sending delegates. The privilege was also extended them of providing a faculty member. The added fellowship, both as to teachers and students, has been very fine. Sixty-two women enrolled in the school. Many courses were offered, but the new feature this year was the seminar on Christian Social Relations and Local Church Activities. In the seminar periods, the new setup of the department was studied and the new materials available for the work of this area of work.

Mrs. M. E. Tilly reports for the seminar group at Lake Junaluska. The jurisdiction committee in planning the seminar proposed that this one should be one of exploration and survey.

1. The purpose of the seminar was summarized as follows:

a. To study the conditions in the nine states of the jurisdiction as revealed by government reports and surveys.

b. To study the solutions the church and state offer.

c. To explore the literature and helps.

d. To find a program of action and a technique to sell it to our societies.

e. To build up our own courage to stand unswervingly steadfast for the principles of Christian democracy in spite of traditions, customs, or opposition.

2. The method in spite of traditions, customs, or opposition.

a. All secretaries of Christian Social Relations and Local Church Activities were urged to register for the course on "The Christian Family," since this is to be the special study for the year.

b. The entire group was divided into five groups with a committee member as chairman of each group. Each group brought in reports covering:

(1) The spiritual basis for our program;

(2) The stand of our church on the issue;

(3) Reports on the studies made. What is the need? What are we doing and what should we do?

The days between the committee meeting and the seminar were busy times, not only for the committee, all the secretaries, but many other people and boards as well. The co-operation of the departments of national and state governments, various boards and commissions, and individuals who had little connection with the government or the church was marvelous. If the leaflets and materials distributed had been purchased at regular prices, the bill would have run into the three-figure column.

Workers' education groups of the WPA prepared charts and posters on population studies; the Federal government sent exhibits on health and labor and mailbags filled with reports and studies; the Departments of Health of Georgia and Agriculture of South Carolina furnished displays and pamphlets; the Commission on Interracial Co-operation made copies of the 1941 studies on "School Expenditures in Black and White" of our nine states, prepared studies on the recent Supreme

Local Church Activities

Court decision affecting Negro life, and on the Federal Aid to Education bill and furnished an abundance of leaflets for distribution; the Conference on Jews and Christians, the Committee on Refugees, the National Probation Association, Anti-Tuberculosis Association, Carnegie Peace Foundation, Department of Indian Affairs, our Board of Temperance and World Peace Commission, sent exhibits and free literature.

Each conference secretary, through the cooperation of her state departments, came with information on the health, housing, labor, farm, and education program of her state and was ready with answers on the penal system. Each had made studies of The Methodist Church in the mill village.

The Seminar began with a brief study of the economic conditions of the South and the "Southern Governors' Ten-Year Program," with our church in the picture. The study on Economic Relations was led by Mrs. R. M. Andrews and included wage and hour laws, women and children in industry, health, housing, social security, and domestic service. Organized labor was represented by members of A. F. of L. and C. I. O. Unions. Hon. Roy Jones, Commissioner of Agriculture of South Carolina, spoke on the place of the church in a state program. Miss Frances Hall, from the United States Department of Labor, discussed government price control and the part of the consumer in the national defense program.

Mrs. Stanley Wilson conducted the study on Christian Citizenship, placing before us the Southern Governors' Program, the Bill of Rights, the articles in the *Discipline*, and then led us into the consideration of the Supreme Court decisions affecting Negro life and other phases of citizenship, including juvenile delinquency, pardons and paroles, registering and voting. Mrs. W. M. Gayle, of Atlanta, discussed the poll tax.

With maps and charts, Mrs. R. J. Broyles, leader of the group on Minorities, gave the distribution of the Negro, the Indian, the Oriental, and the Refugee in our nine states, their citizenship status, their contributions to our country, their economic and educational needs. The Jew, too, and his place in our nation, was put before us. With pictures of all Negro schools and institutions in the jurisdiction, Mrs. Broyles gave some of the church program. Mrs. J. A. Guyton, of Miami, Florida, told of the interracial committee of her city.

Bishop Paul Kern and Dr. Stuntz of Scarritt College aided Mrs. E. U. Robinson and her group in the study of International Relations and World Peace. Alcohol education, with all its implications, was given by Mrs. James Richardson and her committee.

The devotions that prefaced the study of the five areas were prepared by Mrs. G. W. Hummell, of Bowling Green, Kentucky, a member of the Jurisdiction Committee on Spiritual Life and the secretary of Christian Social Relations of the Louisville, Conference.

Out of the seminar the conviction came that we of the Southeastern Jurisdiction must face our responsibility for all the evils attending the defense program in our section; that our Woman's Societies must be the "shock absorbers" for any fears or distrust that may arise over the recent Supreme Court decisions affecting Negro life; that we must work for the repeal of the poll tax and the passing of the Federal Aid to Education Bill, for better laws for women and children in industry; that we endorse the "Southern Governors' Ten-Year Program"; that the hours and wages of domestic servants must be of deep concern to us; that we call upon all members of the Woman's Society to join us in a crusade against liquor scenes in picture shows; that we whole-heartedly support the action of the Woman's Division on war and peace; that Christian democracy is the salvation of the world and we must bend our every effort to bring it to pass.

Ask Yourself

1. What material is available for Week of Prayer and Self-Denial.
2. "What of the other 50 per cent?"
3. For the first time in our conference women of all ages are united. Finish.
4. How many conferences in Southeastern, North Central, and Central Jurisdictions?
5. Name the conferences in the Western Jurisdiction.
6. "God is the Ruler of the universe"—continue with the quotation.
7. What groups of people live in Malaya?
8. Special prayer on October 5.
9. "Methodist women need have only *one* fear."
10. Program for Girls' Interest Groups.
11. October 27-31.
12. Spiritual life should be cultivated to greater extent.

Church of All Nations

By Marie Hoge

We make wallpaper fans at All Nations Kindergarten

In our neighborhood, at the Church of All Nations, Los Angeles, California, a group of children were dramatizing stories and singing Jesus' songs happily. An American mother and her three-year-old, passing, stopped to watch. Finally she asked, "Where did you learn all that."

"Oh," answered a Chinese girl, "at All Nations."

"All Nations? What's that?"

"It's in the next block. We go every day after school."

"Could my little boy go, too?"

"Sure. The little ones go mornings. They give them milk and cod liver oil."

"Oil? That's what he needs. How much does it cost?"

"You don't have to pay. They have a bank, though, and you may bring pennies to help, if you can."

The mother came right over and after visiting through a session expresses herself, "I never would have believed that there was a place where little children of all nationalities are so happy together."

Sunday she brought her husband. "See, it's just like I told you. Isn't it pretty? And downstairs they have a clinic for sick people. Upstairs are girls' clubs and the other side of the church is a whole building for boys. And it is Christian people doing it. You can't say churches are no good."

Consuela, a Portuguese child, attended but one Sunday, when she heard a story about forgiveness. Later at home when her mother was repeating the Lord's Prayer aloud with the children at bedtime, Consuela interrupted, "You can't say that because you are mad at our cousins." So reparation was made.

For many months different adults have tried unsuccessfully to interest Billy's mother in the church or some of our various activities. On Mothers' Day he and his sister insisted that she come to the special service. When the invitation was given they all went forward.

Finally Mrs. Andros came to All Nations since her children and grandchildren liked to come. Now she is a faithful member of the Woman's Society of Christian Service, always delighting us with her native Serbian gypsy costume. No matter what club or meeting she attends, she insists that her offering goes to the church. Her devout attitude there brings added reverence to the entire service.

German Olga's grandfather was an evangelist. The mother has neglected her religious life but she is proud of Olga. She reported, "Olga makes us all wait before we eat, while she says a prayer."

Joe was *sent* to church school regularly. One day he challenged his mother, "Do you love God?" "Yes." "Well, then I think you'd want to go to His church once in a while." Thereafter the mother *came* with Joe.

An uncle at home helped us interest Negro Henry in the Bible. When he was able to read well, one was presented to him. He was so pleased and exclaimed, "I need a Bible because I'm going to be a preacher when I grow up." Later he stated, "I'd rather be a Christian than a millionaire."

A widow debated an hour about signing a Christian decision card although she really believed. "I can't pay much and if you don't pay you're a dead church member," she said. It was explained that any amount was acceptable. Her little red-headed son finally piped up, "I'll sign it." He printed his name and his mother soon followed.

Japanese Chizuko followed her brother to church school. She said, "I tell my mother what you say about God but she doesn't believe." They moved from our neighborhood and found Christian fellowship in a nearby church. Some months later the mother became a most happy Christian. "I used to worry, worry. Now I don't worry because I'm a Christian.

Two years more and Chizuko wrote: "Easter my father was baptized. Now all our family are Christian. Very happy."

Later the father told us: "We'll never forget the All Nations. You first teach our little children about God. They tell us. Truly 'a little child shall lead them.' "

Just a Year Ago

By Mrs. V. F. DeVinny

One year has passed since nearly 20,000 charter organizations of the Woman's Society of Christian Service began the great adventure in a unified program of woman's activities in the Methodist churches of 106 conferences. With high hopes these local groups were organized and began a new and noble experiment in service. Many will be celebrating this first anniversary with great jubilation because of the successes which the year has brought, while for hundreds of others the twelve months have brought little change from the old way and little to make the experiment of unifying their work an epochal experience except in the mechanics of organization.

What has made the difference between successful and mediocer results? Largely it is because of the lack of a strong, sustaining enthusiasm and earnest purpose to give full allegiance to the new order. Conversely the success of thousands of local societies can be traced to a contagious enthusiasm for the new setup. These societies started with a well-organized procedure of work and with plans flexible enough to meet emergencies or necessary changes. They have found that new ventures always keep interest alive. Likewise they have discovered the technique for sustaining interest and enlisting support. These methods have helped the members to take their responsibilities seriously. Recognizing that the constituency has an insatiable curiosity and that information awakens interest and interest leads to support, these societies have met the challenge by providing good programs, wide-awake mission study classes, well-organized interest groups, and in numerous other ways have continued to keep interest at a high pitch. Thus, in one short year these groups have reached real efficiency in their work and a fine Christian fellowship has developed.

Success does not just happen. It is the result of insight and determination as well as hard work. It was said of one of the uniting organizations that its genius was wrought out in regular routine work. No doubt this is true, but, remember, valuable as routine work is, it can become deadly monotonous. "The only difference between a grave and a rut is its depth." It is easy to bury a local society in routine. Routine activities must be clothed with variety through the medium of creative planning. God has never failed to supply creative ideas when we are co-operating with him, nor has he limited these creative gifts to a favored few. He furnishes the ideas and ideals, but there must be co-ordination between these God-given ideas and ideals and our actions.

As we enter upon our second year it is well to remember that organizational problems spring largely from lack of confidence in our ability to put new plans or programs into operation. To overcome this we need both imagination and enthusiasm. Let us face the second milestone of this great adventure with high expectancy in our hearts, looking back only long enough to review the year and to ask ourselves: "Did our Society do all it could last year to make the work effective along every line, in Christian Social Relations and Local Church Activities, in its missionary study and service, in support of all the work and plans in the local church, and in co-operation with conference and district and with local Boards of Missions and district institutes. Then with determination and careful planning, let us take up our tasks knowing that he who has begun a good work in us will go with us in the days ahead. Beloved, in spite of these dire times in which we live, Methodist women need have only *one* fear—the fear that we shall fail Him when he needs us most.

Here Is a Way Your Local Society Can Help Other Local Societies

In this great fellowship of service we have a responsibility to succeed in our own local society and also to help others to succeed. A careful survey of the organizational reports indicates that we have three major types of local units in the adult section of the Woman's Society of Christian Service:

(a) Those in large metropolitan churches and in places where the church membership is 1,000 or more.
(b) Those in the average-size church (city, suburb, or town) with a membership of from 400 to 1,000.
(c) Those in rural churches and circuit charges.

In each of these classifications there are societies which have done some unusual and outstanding work during the past year. Some have used unique and original plans. If your Society is one of these, it would be helpful to others to know what methods have brought success to your group. Will you send us a careful explanation of the plans which you have worked successfully? We will select from these the best from each of the three types of organizations listed above and make them available to the constituency through the pages of The Methodist Woman. In order that we may properly classify the manuscripts, please state the membership of your church, the membership of your local Society, the name of your church, city, and conference at the top of the first page of your manuscript. No plans will be returned to the senders. Competent judges will review the manuscripts and appraise their value. Your copy should reach this office by October 1.

Home Missions Over the Radio

The National Broadcasting Company presents Mark A. Dawber in a series of Wednesday afternoon talks entitled "Frontiers of American Life." The time is 1:30 to 1:45 P. M. (Eastern Daylight Saving Time, through September 24), over WJZ and stations of the Blue Network. These radio talks will follow the general theme for home mission study, "Christian Roots in Democracy in America." He will discuss the place of the Christian religion and home missions in the building of a democracy. The several fields of home mission interest will be presented from this point of view, and the materials will prove a fine supplement to the textbook for this year's study.

September	3—The Negro and Democracy.
	10—The Immigrant in the Melting Pot.
	17—Orientals in America.
	24—The Jew in a Democracy.
October	1—Democracy and the American City.
	8—Rural Life and the Future of Society.
	15—Children in a Democracy.
	22—Uprooted People and Democracy.
	29—Pioneers of the American Way of Life.

Single copies of these addresses may be secured without charge upon request to the Department National Religious Radio, 297 Fourth Avenue, New York, New York.

Persons desiring the entire series may obtain them for 75 cents per set.

Education and Cultivation

By Mrs. Helen B. Bourne

THE work carried on in the various Schools of Missions held during the summer has been most helpful. Cultivation in the interest of all lines of work of the Woman's Society of Christian Service was constructively handled. This secretary received many good new ideas which will be shared from time to time.

It seems wise to modify *item five* on the Efficiency Aim, so as to give better opportunity for progressive development in our study work. The item will remain as it is for societies accustomed to having three studies a year. But for all societies that have heretofore had fewer than three, we wish to add to *item five* the following: "or an increase of one study course over the previous year." This provides the opportunity of developing one or more study courses and thus achieve the Efficiency Aim in study work. Even those societies now having three courses a year will make an effort to increase their studies, though they will receive recognition in study work on Efficiency Aim if they have three studies a year. This does not refer to the use of *Investing Our Heritage* or *Proof Sheets of Power* in their program meetings. Of course it is understood that each course will be in a different area of study, and that there are four major areas from which to choose and a number of texts in each area.

Suggestions for a Study Course on "The Message of the Bible for Our Times"

Text: Bradley, Dwight J., *Our Times: What Has the Bible to Say?** (50 cents).

The author of this text presents the biblical material from the point of view of its social emphasis. A recognition of this fact will help us to understand why only sections of biblical material are used and will enable us to pick out other biblical material which has such an emphasis.

We should keep the above fact in mind when we determine the purposes of the course. Some will find the following purposes suggestive of what may be accomplished through this particular study. The class doubtless will discover others.

Purposes

1. To gain insight into the relationship between the Jewish-Christian strain of religion and problems in social relations.
2. To recognize that the biblical writers were interested in the social problems of their day and did not anticipate *all* of our problems.
3. To develop Christian attitudes toward *contemporary social problems,* which are of profound significance.
4. To link up this study of the Bible with the work of the Woman's Society of Christian Service.
5. To motivate personal Christian social living.

Contents of the study book

I. An approach to Bible study. (Parts I and II.)
   - A. The personal relations approach.
   - B. The ethical emphasis.
   - C. The covenant emphasis and its social implications.
   - D. The "Law of Love" as set forth in
     - (1) The Ten Commandments.
     - (2) Beatitudes.

II. The growing idea of the "law of love" as set forth in the Old Testament.
   - A. Stories from the Old Testament and their implications for the "law of love."
   - B. Prophetic teachers of the Old Testament who emphasize social relations.
   - C. Later teachers and their ideas of the "law of love."

III. The New Testament and the "Way of Love."
   - A. The material aspects of life tested by the "Way of Love."
   - B. The "Way of Love" as it relates to the State.
   - C. The misunderstood and rejected as seen in the light of the "Way of Love."
   - D. The fellowship of the "Way of Love."
   - E. The ultimate goal of the fellowship.

Approaches to the text

1. One may make an outline of the subject and use the material of the text as a part of such an outline.
2. One may emphasize the material in the textbook by making assignments from it.
3. One may emphasize the questions at the end of each part and study the text material and the *biblical text* as resources for discussing and answering the questions.
4. One may use the biblical text for assignments and have the discussion center around the explanations of the author, reserving the right to disagree or to test these explanations.
5. All of these suggestions may be used with the text as guide to the study of the biblical text for the achievement of individual and class purposes and from which definite plans for social action may develop.

Resources

1. Christian Social Relations materials which the Society already has or which it may order.
2. Current study books, found on approved list.
3. Other materials:*

   Barnett, *Understanding the Parables of Our Lord* ($2).
   Branscomb, *Teachings of Jesus* ($2.50).
   De Bardeleben, *Songs in the Night* (25 cents).
   Goodspeed, *How Came the Bible?* ($1.50).
   Hoff, *Exploring the Bible* (25 cents).
   Vlastos, *Christian Faith and Democracy* (50 cents).
   Harrell, *The Prophets of Israel* (60 cents).

*Order these books from your nearest Methodist Publishing House, not from our Literature Headquarters.

Efficiency Aims

Only four months remain in which to reach the eight Efficiency Aims set for this year. September should be check-up time. Consider carefully the number of Aims your local Society has yet to achieve and make plans to reach these before the year closes. No Society should find any one of these Aims too difficult of attainment if it sets itself to the task with systematic planning and enthusiastic action.

One of the most important of these Aims is the observance of the Week of Prayer and Self-Denial. Every local Society should plan to make the last week of October a significant occasion in the year's events. Literature will be available September 15 to help implement the plans and to assist in this observance. (See page 2 of this issue.)

Wesleyan Service Guild

By Marion Lela Norris

THE response of members of both the Woman's Society of Christian Service and the Wesleyan Service Guild at the summer institutes, conferences, and assemblies has shown the great interest there is in this part of the work of the Woman's Division of Christian Service. The semi-annual reports, as well as the registration of units in the national Guild office, indicates unexpected development of the work for employed women this first year.

There have been difficulties, naturally, and problems of adjustment in some churches and conferences. Growing pains are to be expected with such rapid development. This has been a time of experiment and discovery for all who are seeking to make a well-rounded program for this group of women who are gainfully employed.

The aim of the Guild is to give to them the same privileges of service and fellowship, both in their own church and in the wider reaches of the Guild program, that are enjoyed by the other women of the Church in the Woman's Society of Christian Service. Nor is it a question of numbers in a local church organization, as is indicated by such letters as the one from which this excerpt is taken:

"This is our first year as a unit of the Guild. We are a small Guild with only nine active members, but I feel we are doing a fine work. The girls have enjoyed the program material and we have had some very interesting meetings. The new *Handbook* has certainly been a help to us."

It is because the time schedule, the interests, and the needs of the employed women differ so widely from those of the other women in the Church that the Woman's Division of Christian Service authorized the Wesleyan Service Guild for gainfully employed women.

"Why our vocabulary is different," said a Guild member when speaking about the advantages of the Guild for her group. "Even though our schedules would permit us to meet with the women (which ordinarily they do not), most of us cannot be informed about the best diet and the most practical play suits, the correct way to handle temper tantrums and play-and-work problems of various-aged children and youth, which are properly the subject of much of their after-the-meeting or social-hour talk. One feels so stupid not to be able to enter intelligently into the conversation! On the other hand, probably much of our discussion in-and-out-of-programs would not interest them."

Three questions which are often asked about the Guild have been discussed very carefully at the summer schools and conferences. We wish to share some of the findings with those who could not attend:

First, what is the relationship of the local unit of the Guild to the local Woman's Society of Christian Service?

In the words of the chairman of the Standing Committee of the Guild, Miss Louise Young: "Our plan provides for self-government on the part of the local unit of the Guild, but with hearty Guild participation in the national program of the Woman's Division of Christian Service along the lines of both finance and program. We are urging that local groups provide for Guild representation on the Executive Committee of the local Woman's Society, and that the time of the meeting be such as will make it possible for employed women to attend. We have not yet achieved this goal, but I think we shall do so when the officers of the local Woman's Society of Christian Service are convinced that the Guild president and treasurer wish to attend the meeting of the Executive Committee. I believe that joint planning will strengthen both groups. I am convinced that one of the keys to strong units of the Guild, and to strong co-operation between the Guild and the Woman's Society in the local church, is in the Executive Committee.

Second, how is the Guild budget handled?

The local unit raises and administers its own budget, but the missions projects to which it contributes are all within the appropriations of the Woman's Division of Christian Service. The funds for missions are voted by the local unit and go through the hands of the treasurer of the Woman's Society of Christian Service in the local church to the conference treasurer of the Woman's Society of Christian Service, earmarked for certain work which the unit of the Guild has assumed.

Because of the unavoidable confusion over funds this year, the Standing Committee of the Wesleyan Service Guild made this recommendation:

"Since in the organization of some units there is confusion and their funds, pledges, and apportionments were incorporated in the funds, pledges and apportionments of the Woman's Society, we wish them to consider themselves units of the Guild this year, by the payment, if possible, of the Cultivation Fund (25c per member annually), and to look toward budgetary arrangements next year in keeping with the constitution. We further suggest that in such cases no attempt be made at the present time to rectify the confusion."

This means that the efficiency aims of the Woman's Society of Christian Service will not in any way be hampered by giving self-government to the local unit of the Guild in 1942, for those societies which now include in membership and budget the membership and budget of the Guild will, on December 31, 1941, make their report on this basis, but beginning on January 1, 1942, the membership and the budget of the Guild will not be included in the local Woman's Society of Christian Service.

The funds for Christian Social Relations and Local Church Activities are both raised and disbursed by the local unit (none of this money goes to the conference treasurer), and at the end of the year each unit reports, on special blanks, the amount and work carried on under this department. This report goes through the hands of the treasurer of the local Woman's Society of Christian Service and district (where there is one), conference, and jurisdiction treasurers to the treasurer of the Woman's Division of Christian Service.

Third, what program materials does the Guild use?

Quoting Miss Young further:

"I think our Guilds have not yet realized the wealth of program material available from the Woman's Division of Christian Service designed for Guild use as well as for use in the local Woman's Society of Christian Service. One fine unit made its program plans for the year without reference to the 1941-42 program material just coming off the press, but is now going over plans again with a view to making use of the materials provided by the Woman's Society of Christian Service.

"The Guild also makes use of the mission study texts provided by the Missionary Education Movement, on which the Woman's Division of Christian Service and the Wesleyan Service Guild have representation, and recommends mission study classes. Where the vocations of the members make this procedure impossible, we urge book clubs, book review teas, and forums."

More Imperatives

FOR

Secretaries of Student Work

By Lenore E. Porter

1. Our first "Imperative" should be a Student Secretary, in every church where there are students, at work by September 1.

2. A Packet in the hands of every Secretary of Student Work in the church nearest the campus by September 7.

Students have been asking, "Has the Church any avenues through which to promote a World Community or a Christian Democracy?" One very active student said: "Oh, yes. I found last year's Packet of material quite helpful, and we need techniques and suggestions for work with adequate bibliographies. . . . But what we actually want is to get to the roots of the matter. Students not only want to know about migrants, share croppers, tension areas, colleges abroad, but they want to be challenged to part- or full-time service to do something about them. They want to know if the Church can really help to bring the world together. They want a program that will challenge them in toto."

Designed to meet this need, a new Program Packet has been prepared. "Christian Students Around the World Today" is the theme of the first section, by Dr. and Mrs. Edmund D. Soper; "Students and the Homeland Mission," by Mr. Richard T. Baker and Miss Dorothy McConnell, is the theme of the second section; and "Social Action and Student Church Activities," by Mrs. D. D. Jones, Herman Will, Jr., Mrs. Joe Love Brown, the Rev. Roy Hendricks, and others, is the theme of the third section. Among the many pamphlets, large picture folders on colleges and students around the world today and challenges in America, prepared by the editors of *World Outlook*, will be included.

It is the duty of every Secretary of Student Work in the church nearest the campus to put this Packet at the disposal of the first fall meeting of the Student Cabinet; to suggest the use of certain pamphlets as well as the cover for a display table, to be replenished as desired; to see that sections such as bibliographies are kept available so that the committee chairmen may use them at will; to keep for herself that material which pertains specifically to her own work; and, if there be a student pastor or director, to work out all procedures first with him or her. It is in the plan of the Methodist Student Movement that there be a Student Committee on the World Christian Community on every campus.

The Packet has been prepared by the Secretaries of Student Work of the Board of Missions and Church Extension co-operatively with the Secretaries of Student Work of the Board of Education, and additional copies may be secured from 150 Fifth Avenue, New York, New York, or 810 Broadway, Nashville, Tennessee. Student Secretaries should order this Packet *at once* through their Conference Secretaries. Price, $1. Students have said, "We want it." Will the Student Secretaries co-operate to have a Packet on every campus by September 7?

Note.—Do not send your order for the Packet to Literature Headquarters at Cincinnati. Follow the above directions.—Editor.

A Meditation

(Continued from page 17)

Certainly I will be with thee, God said to Moses, and to all who in faith, believing, go forth to serve in his name. "I can," said Moses, and his people were freed. "I can," said Frances Willard, and the temperance cause was born! "I can," said Jane Addams, and helpless, underpriviledged children were given a chance at life, more abundant. God is calling today for Christians who will give him the fullest allegiance of their hearts and the consecrated service of all their powers.

"A picket frozen on duty, a mother starved for her brood,
Socrates drinking the hemlock, and Jesus on the rood,
And millions who humble and nameless the straight hard path have trod,
Some call it consecration, and others call it God."

The question comes today with renewed emphasis: "Lovest thou me?" Then hang out your lantern of service!

Our greatest blessings are spiritual in nature, they are the only enduring realities in a materialistic world. In the church of Christ alone remains the quality of purpose that will keep alive that legacy of spiritual values that will enable our children and our children's children to find their places in the world, to be lifted out of their present moral indifference, be liberated from the senseless struggle for material success, be made free men and free women in Christ Jesus. Let the church be the church, yes; but let Christians become more Christlike, hanging high their lights of faith and service that all the world seeing their good works may glorify their Father who is in heaven.

Someone has written, "There is not enough darkness in the whole world to blot out the shining of the smallest candle." This chaotic and turbulent but altogether interesting world is groping in darkness today. Therefore, "hang out your lights," O Christian, that the world may be guided to the path that leads straight to the heart of God.

Please do not send any packages to Korea at present because of the international situation. Redirect your packages to home projects, as was indicated on page 24 of the August METHODIST WOMAN.

From Far and Near

Mrs. George G. Israelson, of Portland, Oregon, passed to her reward on June 23 after a lingering illness. She had been secretary of Field Support of the Columbia River Branch of the Woman's Foreign Missionary Society for many years.

Word has been received of the death on July 3, 1941, of *Mrs. Lemira Wheat Amerman,* in Los Angeles, California. Lemira Wheat went to India in 1915 and served two years in Northwest India Conference. She was married in 1933.

Word has come of the death on July 15 of *Miss Elizabeth Wells,* a retired missionary who gave more than thirty-five years of service to Hyderabad Conference in India. She was responsible for much of the success and steady growth of two of our great schools and will be mourned by missionaries and Indians alike.

Missionaries on Furlough Accept New Positions

Miss Elizabeth McIntosh, R.N., who has been studying during the past year at the University of Pennsylvania, has accepted a position for next year as assistant to the educational director of the Duke School of Nursing. Miss McIntosh is on furlough from China.

Miss Katherine Boeye, who is on leave from China, has accepted a position as director of religious education and parish visitor at the Methodist Church in Monrovia, California.

Miss Roxy Lefforge, missionary to China, now working at Manila, Philippine Islands, writes:

"Bishop Lee is asking that my program from now until their Annual Conferences next spring be much the same as it will be in Foochow. During the coming semester I shall be teaching in our Harris Deaconess Training School and the Union Theological Seminary, and visiting our churches in and near Manila to check on their religious education programs. During the winter months I shall go farther afield in a visitation program which will include all the districts of the two Methodist Conferences, and attend the District and Annual Conferences, making a report of what I have found and suggestions for future advance. In addition there is an opportunity to contact a possible Chinese constituency for the Central Student Church, a joy unadulterated, as you may imagine. There is a large group of Hwa Nan, Anglo-Chinese College, and Fukien Christian University graduates and ex-students in Manila, as well as graduates from other Christian schools in China, and many of them are not affiliated with any church here.

"It is a pleasure to learn to know and work with the group of evacuated missionaries from Japan, Korea, and China who have been transferred to the Philippines. Manila is in no sense strange to me, for I spent my summer holiday in 1920 here, and again in 1937 had five weeks in Manila en route from Shanghai to Foochow. Thus I find it easy to feel at home among Filipino, Chinese, and American friends of other years."

MISENHEIMER, NORTH CAROLINA.—Four buildings were to be erected this summer at Pfeiffer Junior College.

A chapel which, in addition to a large auditorium, has rooms for church school and music department.

Boys' dormitory housing sixty boys.

Industrial Arts building for teaching various vocations.

Practice Home for Home Economics Department to teach housekeeping and living within family budget.

Other improvements included:

Water tower (60,000-gallon capacity); campus drives paved; front campus top-soiled; asphalt tile put on wood floors in Rowe, Merner, and Cline Halls; flagpole to be erected.

CHENGTU, CHINA.—This picture shows a convoy of trucks arriving on the West China Union University campus, in Chengtu, with badly needed medical supplies. The leaders of the convoy, Dr. Best and Dr. Hoffman, of the university staff, are being greeted by their colleagues after a record run, via the Burma Road, from Rangoon, nearly 2,000 miles south, over wild mountains and through tropical jungles.

The supplies carried on these trucks are urgently needed in Free China. They represent a material gift of great value to the Chinese people, a gift made possible by you and other friends of the Christian colleges in China.

But this picture tells only a small part of the story of American aid to the Christian colleges in China. By far the greatest part of this aid is in the form of credits, which vault by means of the radio, and the airplanes, over the blockade, and all other obstacles of man and nature.

There is the inevitable wartime inflation in China. The cost of living, and of operating the colleges, is climbing rapidly. The opportunities for service to the Chinese people are also increasing.

Fortunately, there is no shortage of food and basic supplies in Free China. The question is one of procurement. As long as friends in America maintain their stream of giving, *nothing can halt the service to China of the Christian colleges.*

The picture section, containing nine pictures featuring children of the Methodist home-missions field, appearing in the September, 1941, WORLD OUTLOOK, may be ordered separately from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The price on a single order (two sets of pictures to an envelope) is 10 cents.

FINANCIAL REPORT FOR T

BOARD OF MISSIONS AND CHURCH EXTENSION—THE METHO

Mrs. Ina Davis F

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Students	Young Women and Girls	Children	Babies	Tota
North Central:							
Central Northwest	$957 76	$12 00	.....	$52 56	$28 51	.....	$1,0
Dakota	1,965 75	.....	.....	.....	.....	.....	1,9
Detroit	16,076 36	615 70	.....	745 96	304 90	.....	17,7
Illinois	15,919 43	809 62	.....	310 02	286 54	.....	17,3
Indiana	13,345 77	653 88	$50 50	756 93	498 08	.....	15,3
Iowa-Des Moines	13,017 03	596 28	.....	276 79	251 62	.....	14,1
Michigan	9,513 21	853 95	.....	423 11	361 46	.....	11,1
Minnesota	5,191 93	364 00	.....	220 50	133 08	.....	5,9
North Dakota	1,748 15	49 00	.....	24 30	13 66	.....	1,8
North Indiana	10,104 07	390 44	.....	703 32	528 51	.....	11,7
North-East Ohio	32,978 78	1,137 14	.....	1,261 47	752 61	.....	36,1
Northern Minnesota	5,788 81	322 60	.....	463 12	71 67	.....	6,6
Northwest Indiana	5,878 63	509 48	.....	204 68	229 77	.....	6,8
Northwest Iowa	4,691 28	71 14	6 30	91 35	39 68	.....	4,8
Norwegian-Danish	404 65	.....	.....	12 00	.....	.....	4
Ohio	36,306 68	1,311 46	.....	1,330 70	779 50	.....	39,7
Rock River	24,624 66	1,927 73	.....	469 22	518 94	.....	27,5
Southern Illinois	5,512 20	161 30	.....	166 68	152 10	.....	5,9
Upper Iowa	6,064 33	350 00	24 34	198 68	148 13	.....	6,7
West Wisconsin	3,162 62	134 00	.....	85 75	32 43	.....	3,4
Wisconsin	4,300 04	104 60	.....	71 00	49 08	.....	4,5
Northeastern:							
Baltimore	17,489 68	200 80	.....	102 00	74 73	$5 00	17,8
Central New York	7,546 22	231 50	.....	495 61	71 53	.....	8,3
Central Pennsylvania	9,539 29	33 05	.....	116 61	49 79	.....	9,7
East German	351 70	12 00	.....	78 00	1 00	.....	4
East Swedish	12 00	.....	.....	.....	.....	.....	
Erie	12,231 54	50 00	.....	312 74	219 86	.....	12,8
Genessee	10,997 57	205 99	.....	274 74	41 75	.....	11,5
Maine	863 26	.....	.....	25 02	.....	.....	8
New England	5,566 33	.....	.....	55 42	9 33	.....	5,6
New England Southern	3,443 39	.....	.....	23 00	4 17	.....	3,4
New Hampshire	530 00	.....	.....	.....	.....	.....	5
New Jersey	8,687 52	150 00	.....	241 03	92 88	8 00	9,1
New York	5,575 00	200 34	.....	109 45	92 93	.....	5,9
New York East	8,714 44	98 65	.....	40 75	43 59	.....	8,8
Newark	8,926 86	256 00	.....	110 30	127 84	.....	9,4
Northern New York	2,541 87	65 00	.....	50 00	21 20	.....	2,6
Peninsula	4,706 64	312 38	5 81	206 39	125 99	.....	5,3
Philadelphia	15,147 24	751 84	.....	746 04	434 36	.....	17,0
Pittsburgh	15,577 48	533 90	.....	612 41	476 21	.....	17,2
Troy Vermont	6,072 40	194 33	.....	123 51	21 00	.....	6,4
West Virginia	12,765 72	421 86	25 00	157 51	84 91	15 00	13,4
Wyoming	7,830 31	.....	.....	282 00	92 00	.....	8,2
South Central:							
Central Kansas	11,258 47	796 51	31 65	314 42	173 95	.....	12,5
Central Texas	5,407 68	117 62	.....	.....	.....	94 70	5,6
East Oklahoma	3,452 40	.....	.....	13 53	37 44	5 00	3,5
Indian Mission	50 19	.....	.....	.....	.....	.....	
Kansas	7,757 62	343 49	.....	83 06	101 16	.....	8,2
Little Rock	4,645 68	348 15	.....	26 05	45 12	35 00	5,1
Louisiana	5,844 35	390 98	.....	23 25	26 59	.....	6,2
Missouri	3,006 61	86 12	3 16	20 70	14 91	.....	3,1
Nebraska	9,454 84	897 79	.....	168 86	146 50	.....	10,6
New Mexico	912 85	95 05	8 00	.....	75	.....	1,0
North Arkansas	4,263 96	198 73	.....	17 05	17 72	.....	4,4
North Texas	6,082 32	107 68	.....	.....	.....	35 00	6,2
Northwest Texas	4,196 00	92 65	.....	7 25	10 75	5 00	4,3
St. Louis	5,400 77	240 13	.....	5 00	1 85	5 00	5,6
Southwest Missouri	6,592 25	377 11	.....	134 10	126 96	.....	7,2
Southwest Texas	4,928 19	300 30	5 00	3 00	80 93	.....	5,3
Texas	7,100 53	206 79	50	8 90	152 22	.....	7,4
Texas Mexican	47 80	.....	.....	.....	.....	.....	
West Oklahoma	5,495 95	276 84	.....	94 31	84 76	5 00	5,9

OND QUARTER—1941

CH—WOMAN'S DIVISION OF CHRISTIAN SERVICE

r

DIVISION OF CONFERENCE INCOME

get	Conference Work	Week of Prayer	Memorials	Home Mission Specials	Home Scholarship (Southern)	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per Mem.	Misc.	Grand Total
050 83						$1,050 83				$1,050 83
965 75						1,965 75		$10 00		1,975 75
630 09	$1,062 83		$50 00			17,742 92	$268 57			18,011 49
243 96	5,017 65	$1 00	63 00			17,325 61	69 38			17,394 99
186 81	2,064 84	3 51	50 00			15,305 16	94 80			15,399 96
263 22	878 50					14,141 72	20 00		$2 00	14,163 72
199 15	896 50	6 08	50 00			11,151 73	125 50	17 19		11,294 42
303 39	585 00		21 12			5,909 51	26 00	21 10		5,956 61
835 11						1,835 11	15 40			1,850 51
754 59	971 75					11,726 34	190 28			11,916 62
866 77	5,261 23	2 00				36,130 00	160 75	105 00		36,395 75
646 20						6,646 20	20 00	8 70		6,674 90
681 31	131 25	10 00				6,822 56	122 79		2 34	6,947 69
899 75						4,899 75	8 25			4,908 00
416 65						416 65				416 65
333 34	8,345 00		50 00			39,728 34	291 66			40,020 00
036 17	1,504 38					27,540 55	241 76			27,782 31
915 28	1,000 00	77 00				5,992 28	116 32			6,108 60
685 48	100 00					6,785 48	8 50	36 40		6,830 38
984 43	430 37					3,414 80				3,414 80
517 01		7 71				4,524 72	178 00	11 44		4,714 16
913 30	1,958 91					17,872 21	88 20			17,960 41
531 86	813 00					8,344 86	134 15	50 00		8,529 01
651 71	3,087 03					9,738 74				9,738 74
442 70						442 70				442 70
12 00						12 00				12 00
064 09	2,740 80	9 25				12,814 14		39 40		12,853 54
199 59	1,320 46					11,520 05	495 32			12,015 37
748 28	140 00					888 28				888 28
072 57	1,558 51					5,631 08		29 20		5,660 28
019 91	450 65					3,470 56	15 00	13 75		3,499 31
530 00						530 00				530 00
929 43	1,250 00					9,179 43	55 66			9,235 09
977 72						5,977 72	15 00			5,992 72
253 02	644 41					8,897 43	35 86			8,933 29
826 00	595 00					9,421 00	40 00			9,461 00
678 07						2,678 07	15 00	18 00	20 00	2,731 07
086 34	1,270 87					5,357 21	4 80			5,362 01
915 63	3,163 85					17,079 48		31 88		17,111 36
300 00	3,900 00					17,200 00				17,200 00
411 24						6,411 24	82 70			6,493 94
205 00		15 00		$2,250 00		13,470 00	34 51			13,504 51
152 31	2,052 00					8,204 31	91 15			8,295 46
380 00	1,190 00	5 00				12,575 00	63 60	44 00		12,682 60
294 22		25 78		300 00		5,620 00	178 03			5,798 03
499 32		9 05				3,508 37	87 84			3,596 21
50 19						50 19		45		50 64
876 73	408 60					8,285 33	45 29			8,330 62
100 00						5,100 00	103 49			5,203 49
693 05				450 00	$1,142 12	6,285 17	751 79			7,036 96
119 83		1 67	10 00			3,131 50	23 59			3,155 09
917 99	750 00					10,667 99	54 23			10,722 22
016 15		50				1,016 65	15 00	18 55		1,050 20
297 46				1,200 00		4,497 46	306 63			4,804 09
775 00				300 00	150 00	6,225 00	91 02			6,316 02
136 65					175 00	4,311 65	449 13			4,760 78
352 75				300 00		5,652 75	99 44			5,752 19
166 94	1,020 23	2 00			41 25	7,230 42	48 34			7,278 76
452 82			2 50	675 00	187 10	5,317 42	136 45			5,453 87
168 94				300 00		7,468 94	711 68			8,180 62
47 80						47 80				47 80
690 86		1 00		265 00		5,956 86	50 72	31 98		6,039 56

FINANCIAL REPORT FOR TI

BOARD OF MISSIONS AND CHURCH EXTENSION—THE METHOI

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Students	Young Women and Girls	Children	Babies	Total
Southeastern:							
Alabama	$8,070 25	$335 27			$10 00	$55 00	$8,47
Florida	11,638 86	716 90		$77 37	66 18		12,49
Holston	9,330 91	476 29		76 70	66 10		9,95
Kentucky	4,629 38	175 60		78 76	53 78	10 00	4,94
Louisville	3,881 16	219 85		212 69	26 00	10 00	4,34
Memphis	5,674 13	510 32		66 37	219 18	15 00	6,48
Mississippi	25 00						2
North Alabama	7,463 52	372 53		10 75	153 20	5 00	8,00
North Carolina	8,635 14	554 63				199 29	9,38
North Georgia	10,221 24	1,168 83		23 45	286 48		11,70
North Mississippi	3,990 92	202 10			52 53		4,24
South Carolina	4,928 06	164 43		36 50	9 86	5 00	5,14
South Georgia	10,319 76	315 54				357 29	10,99
Tennessee	5,103 74	349 70		5 10	11 30	30 16	5 50
Upper South Carolina	5,842 39	242 03		3 35	9 73	5 00	6,10
Virginia	16,053 27	206 24		160 69	30 15	80 00	16,53
Western North Carolina	11,674 42	759 05		131 40		64 86	12,62
Western							
California	9,797 60	614 11	$16 75	162 85	57 17		10,64
Colorado	4,326 54	554 59		84 78	114 71		5,08
Idaho	1,604 61	211 32		8 30	35 78		1,86
Montana	842 61			6 30	30 60		87
Oregon	3,581 67	43 56		44 47	23 48		3,69
Pacific Northwest	10,763 68	484 75		54 23	154 32	1 21	11,45
Southern California-Arizona	34,138 19	1,304 00		475 64	657 91		36,57
Utah	387 24				3 00		39
Wyoming State	478 52			6 60			48
Central:							
Atlanta	71 00	12 70		5 00			8
Central Alabama	265 00						26
Central West	304 00	27 60			1 00		33
Delaware	668 01	5 00		8 00	2 25		68
East Tennessee	268 00						26
Florida	130 00						13
Lexington	821 66	14 00					83
Louisiana	154 81		2 00	7 00			16
Mississippi	98 60				8 00		10
North Carolina	466 00	7 00		36 00	6 00		51
Savannah	83 00						8
South Carolina	547 04	20 00	3 00	20 00	10 00		60
South Florida	25 00			5 00			3
Southwest							
Tennessee	56 00	3 00		1 00			6
Texas	253 00	5 00		23 50	13 00		29
Upper Mississippi	45 50		1 50				4
Washington	612 76	91 87	3 00	111 47	19 05		83
West Texas	109 85			30 30			14
Hawaii Conference	404 00						40
Totals	$677,353 10	$29,135 71	$186 51	$14,923 72	$10,417 71	$1,050 51	$733,06
Other Receipts:							
Deaconess Relief							
Deaconess Pensions							
Building Funds							
Budget (Miscellaneous)							
Evacuation Travel—Overseas Relief							
Supplies							
Gifts							
Surplus from Meth. Prot. Church							
Permanent Funds							
Institutional Income							
Miscellaneous Items							
Grand Totals	$677,353 10	$29,135 71	$186 51	$14,923 72	$10,417 71	$1,050 51	$733,06

Above is the report of the Woman's Society of Christian Service for the second quarter, 1941. I Southeastern Jurisdiction, the Mississippi Conference report, and in the Central Jurisdiction, the South Conference report, failed to reach the office in time to be included. These will be included when makin third quarter's report.

Again we rejoice in the co-operation and think we have a fine report. We urge every conference to

DIVISION OF CONFERENCE INCOME

get	Conference Work	Week of Prayer	Memorials	Home Mission Specials	Home Scholarship (Southern)	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per Mem.	Misc.	Grand Total
386 20			$50 00		$34 32	$8,470 52	$15 00		$6 00	$8,491 52
789 31				$600 00	110 00	12,499 31	15 00	$41 25	50 69	12,606 25
500 00				450 00		9,950 00				9,950 00
705 02		$17 50		225 00		4,947 52	47 48	18 25	4 00	5,017 25
943 59		406 11				4,349 70	15 00		1 65	4,366 35
487 00				798 00	200 00	6,485 00	15 00	30 00		6,530 00
25 00						25 00	15 00			40 00
596 70				300 00	108 30	8,005 00	70 52	2 68	57 77	8,135 97
764 06				525 00	100 00	9,389 06	67 94	43 00		9,500 00
945 00			5 00	500 00	1,250 00	11,700 00	15 00			11,715 00
595 55				500 00	150 00	4,245 55	15 00		29 48	4,290 03
143 85						5,143 85	71 15			5,215 00
349 34				450 00	1,193 25	10,992 59	40 00			11,032 59
226 27		5 00		200 00	68 73	5,500 00	15 00			5,515 00
102 50						6,102 50		3 62		6,106 12
155 35				2,375 00		16,530 35	107 10			16,637 45
674 73			5 00	500 00	450 00	12,629 73	182 65	58 33		12,870 71
603 42	$600 00	155 06			1,290 00	10,648 48	40 00			10,688 48
471 97	608 65					5,080 62	66 25			5,146 87
860 01						1,860 01	5 00			1,865 01
846 59	32 92					879 51	10 00			889 51
358 18	325 00		10 00			3,693 18	72 43			3,765 61
574 58	1,883 61					11,458 19	71 39			11,529 58
377 96	9,097 78		100 00			36,575 74	37 50		864 00	37,477 24
390 24						390 24				390 24
485 12						485 12				485 12
88 70						88 70				88 70
265 00						265 00				265 00
332 60						332 60				332 60
338 80	344 46					683 26		5 00		688 26
268 00						268 00				268 00
130 00						130 00				130 00
823 00		12 66				835 66				835 66
162 81		1 00				163 81				163 81
106 60						106 60				106 60
515 00						515 00	10 00			525 00
83 00						83 00				83 00
595 04		5 00				600 04	8 70	5 00		613 74
30 00						30 00				30 00
58 95		1 05				60 00				60 00
288 55		5 95				294 50		2 50		297 00
47 00						47 00				47 00
838 15						838 15	3 00			841 15
139 15		1 00				140 15				140 15
404 00						404 00				404 00
,244 65	$69,456 04	$786 88	$466 62	$13,463 00	$6,650 07	$733,067 26	$7,312 69	$696 67	$1,037 93	$742,114 55
,084 30										1,084 30
,116 53										17,116 53
,414 40										25,414 40
,682 68										1,682 68
									21,053 77	21,053 77
							27 96			27 96
									1,160 00	1,160 00
									3,033 07	3,033 07
									606 28	606 28
									72,956 44	72,956 44
									2,462 26	2,462 26
,542 56	$69,456 04	$786 88	$466 62	$13,463 00	$6,650 07	$733,067 26	$7,340 65	$696 67	$102,309 75	$888,712 24

busly as possible during the third and fourth quarters, in order to be able to meet the obligations for this rst year of the Woman's Division of Christian Service. If each conference will consider the amount d and compare it with their own pledge, they will realize that unless many conferences send in more they have pledged, we cannot meet our obligations. There is just one way and that is the way WE IEN HAVE ALWAYS DONE IT! Respectfully submitted, MRS. INA DAVIS FULTON, *Treasurer.*

Announcing PUBLICATIONS

For the Woman's Society of Christian Service

PROGRAM MATERIAL 1941-42. $1.00

Programs for sixteen months.
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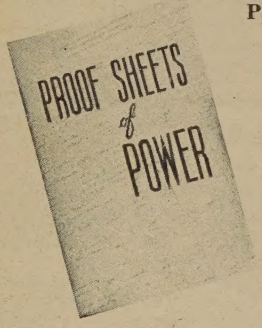

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